MINUTES

OF THE

Twenty-sixth Annual Meeting

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

HELD AT

HEPHZIBAH MEETING-HOUSE,

EAST FELICIANA, La.

ON THE

NINETEENTH, TWENTIETH, AND TWENTY-FIRST DAYS
OF OCTOBER, 1833.

CLINTON:
PRINTED AT THE OFFICE OF THE LOUISIANA DEMOCRAT.

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SATURDAY, October 19, 1833.

The Association met according to adjournment. Brother Charles Felder preached the introductory sermon from Acts V. v. 42. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Letters from seventeen churches were read and the names of their messengers enrolled.

Brother Ezra Courtney was chosen Moderator, and brother David Lea, Clerk.

The Friendship Church in Pike county, (Mi.) and the Bulah Church in Washington parish, (La.) were received into the association by letters and messengers.

Brethren Young, Coker, and Felder, were appointed to preach on Lord's day, and brother Rives to conclude by exhortation.

Brethren Young, Coker, and Felder, with the Moderator and Clerk, were appointed a committee of arrangement and revision.

The Association adjourned till half past nine o'clock, Monday, A.M.

On Lord's day, brother Felder was sick and unable to attend the meeting. The other brethren appointed to preach were in bad health, and the coldness of the day, with the prevalence of disease in the vicinity, caused the congregation to be moderately small, and yet we have reason to hope the meeting was a blessing to many.

MONDAY, October 21.

The Association met according to adjournment, and after singing and prayer by the Moderator proceeded to business. The committee of arrangement and revision made their report. It was received and the committee discharged.

A letter of correspondence and a package of minutes were received from the Yazoo Baptist Association.

The circular letter was read and received.

Brethren Charles Felder and David Lea were appointed to write letters to all the Associations with whom we correspond, and also to write to the Yazoo Association.

Appointment of brethren to different Associations, viz. Felder and Cain to Pearl river; Young and Rives to the Union; Courtney and Coker to the Leaf River.

The committee on missions made their report It was received and the committee discharged.

Brethren Thomas R. Cheatham, William Wright, and Moses Seal, were appointed to employ ministers to ride and preach the ensuing year.

Resolved unanimously, That this Association discountenance, and will not fellowship or knowingly commune with any church or individual member, who holds to the doctrines or dogmas held by the Christian Baptists, *alias* the Campbellites: and also those held by elder Parker, *alias* the two seed doctrine, so far as relates to the eternal existence of the Devil, and his being literally the father of a certain number of the human family.

There being statements made by William H. Drunnan, that the Natolbany church have imbibed sentiments contrary to the faith of this Association, therefore

Resolved, That seven brethren be appointed, viz. E. Courtney, S. Coker, C. Felder, J. Cain, Z. Rives, R. Quinn, and A. Cotton, to wait on the church Friday before the fourth Lord's day in July next and labour to reclaim said church, and report at our next annual meeting.

One of the messengers from the Feliciana church, stating to the Association that said church had no correct knowledge of their members. Therefore,

Resolved; That the numbers as stated in their letter, be left blank, and all the churches composing this body, are requested to state no members in their letters but such as they have had a recent knowledge of.

Brother E. Courtney was appointed to preach the introductory sermon at the next annual meeting and in case of [illegible] brother S. Coker.

[illegible] Courtney was appointed to superintend the print[illegible] hundred copies of these minutes and call on the [illegible] the expence.

Report of the Auditing Committee.

In the hands of the Treasurer for Missionary purposes,		$111 00
Collection on Lord's day,		45 62½
Received from different churches,		29 75
		186 37½
Paid C. Felder for Missionary labours,		42 00
		$144 37½

For Association purposes.

Remaining in the hands of the former Treasurer,	$101 12½
Contributed by the Churches,	67 87½
	$169 00

Paid to Messengers, &c.

C. Felder to Pearl river Association,	10 00
J. Young and J. Cain, five days each,	10 00
Due the present Treasurer,	6 06½
Printing of Minutes,	45 00
	$71 06½

Resolved, That this Association adjourn to meet at the East park Church, Amite county, (Mi.) on Saturday before the third Lord's day, in October, 1834.

The Association expressed its thanks to the church and neighbourhood for their hospitality. The Moderator gave a short address and adjourned till next session.

EZRA COURTNEY, *Moderator.*

DAVID LEA, *Clerk.*

TABLE OF THE MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

FOR 1833.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by letter.	Dismissed.	Excommunicated.	Restored.	Dead.	Total in fellowship.	Contributions.		Missionary funds.	
N. Providence,	Rolen Wilkison,		1	8	1		1	31	5	50	5	00
Ebenezer,	David Kennebrue, William Spian,	6	1					27	2	25		
New Hope,	Sol. Hopkins,* John Sojourner,							6	2	75		
East Fork,	CHARLES FELDER, John C. Wilson,							23	5	00	8	12
Zion Hill,	William Right, Moses Seal,	2				1	1	56	3	50	4	00
Shiloh,	John Tyson,		2						1	00		
Jerusalem,	David Lea, Abel Cotton,							37	6	00		
Pierce's Creek,	†											
Hephzibah,				2	2			19				
Mount Nebo,	ERZA COURTNEY, Robert Taylor,	3			2	1	4	78	4	50	2	00
Mars Hill,	S. C. Bankston, A. Haden,				2	1		48	6	00		
Felicians,	JESSE YOUNG, A. Guines,	1	1					20	5	00		
Mount Zion,	S. M. Bryan, F. Bryan,*			20	2	2			1	50		
Hopewell,	JAMES CAIN, G. Gray,*							30	4	00		
Natchemy,	J. Fand,* J. F. Lee,*	2	1	3	1			36	4	00		
Galilee,	William H. Drunman, John Agan,*		2					20	1	87		
Salem,	John Straughan, John Andrews,		1		2			11	3	00	4	62
Philadelphia,	Richard Quinn, H. Bond,	1	3		2	1	1	51	5	00		
Friendship,	N. Bowren, Thomas Hunter,							11	2	00		
Buiah,	S. COKER, Z. REEVES,							43	3	00		
	William I. Selley, W. Hagans,							10	2	00	5	00
	Doctor Smith of Franklin,										1	00.

Names of ordained Ministers in small capitals.

* Absent members. † Not represented.

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The twenty-sixth annual address of the Mississippi Baptist Association, held at Hephzibah, October 19, 1833, to the churches she represents.

BELOVED BRETHREN:—By a kind Providence, we have been permitted to hold another annual meeting, and have reasons to hope, not in vain, our souls have been refreshed in meeting with each other, at a gospel feast which affords strong consolation, to them that believe, to the saving of the soul. That the glorious gospel may abound more abundantly to the glory of God and the salvation of men, it is all important that Churches daily live in the exercise of the power delegated to them by God in his word. By the word Church, we mean a number of men and women called of God out of darkness into his marvellous light, that have been baptized according to God's command, and who have by mutual consent covenanted together in one body, having one faith and one mind to serve God in the world.

To such a congregation it may be said, "ye are God's husbandry; ye are God's building;" "they having first given themselves to the Lord, and to one another by the will of God," are called in Scripture, "the church of Christ and church of God." Any disposition in such a constituted body wilfully to fall short or go beyond the rule laid down in God's word to act by, is criminal, the church having no power but what God has delegated to [illegible]

his word, all her acts should be performed with the highest regard to that rule.

The church has power and is commanded to receive them that are weak in the faith, but not unto doubtful disputations, and to exclude disorderly members from her communion; to hear confessions and restore such as have gone out of the way. The church can judge especially whether a person is a heretic or no, and is commanded to reject all such characters as dangerous to the well being of her peace and growth.

It is with the church to say who she will have to minister in word and doctrine. From the church the authority must come, or a man has no right to claim the high office of a minister of Christ. God has been pleased to give his church directions on this subject, so that she may approve of them he has qualified and reject those that are unworthy. No church should suffer herself to make up an opinion hastily, but should continue a candidate for some time in a probationary state, giving him every opportunity to make full proof of his ministry. In the mean time the church should be all the assistance to him that is in her power, by giving advice and counsel; if he is subject to speak unguardedly, or have unbecoming gestures, and especially before the public, let aged brethren advise and caution him in love. It would be very desirable if a candidate for the ministry could have the privilege of reading and studying with a suitable person in the ministry. [illegible] candidate is without a proper knowledge

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of his own language, the church should without fail assist him in that point, for he whose work consists in giving proper ideas must have proper words to do it with, otherwise he cannot be "a workman that needeth not to be ashamed," rightly dividing the word of truth. The church has strong claims on her minister. As the angel of the church he must not shun to declare the whole counsel of God, and as a watchman on her walls, faithful at his post day and night, especially in the night or time of declension, when "false teachers in sheep's clothing" are going abroad. As a principal light in the church, he must give himself to reading, to exhortation, to doctrine; for if his mind be in ignorance and darkness how fatal it must be to the body.

The minister has just claims on the church if his character is assailed falsely, or the truths delivered by him in the pulpit denied, or injuriously stated so as to lessen his usefulness, she must stand by him and defend what is right on his part. The scriptures authorize him to expect to be remembered in the prayers of the church, and that they should exercise christian prudence when speaking of him. He has a claim on the church for his support in temporal things, in order that he may give himself continually to prayer and the ministry of the word. In order that he may meet the claims of the church, she must faithfully discharge her duty to him; it is to the church and congregation that he must look for his support; he cannot be a farmer, nor a merchant, or any thing else; his

whole time, soul, and body is required as a preacher of the Gospel.

To believe that if a preacher will be faithful in his office, that then in that case the Lord will provide for him, is unscriptural and absurd. God has commanded the church to pay him his wages; not to muzzle or let him go wayfaring alone, but as a preacher of the gospel he shall live of the gospel. God has authorized him to look to the church and nowhere else, and should she deceive him, he must suffer, unless he has funds of his own or leaves his ministry and follows some other occupation for support. What greater injustice can a church be guilty of, than that of requiring a man to give his time to her and the public, with the necessary expense of travelling and not make provision for him? It is a breach of God's command, it is a breach of common justice. No such church can say that she loves Christ more than these temporal things.

Dear brethren, it is a great blessing to the community, to the church and minister, when all do their duty one to another, with pure motives; when God's glory and man's good is the main spring of action, the church will increase in numbers, grow in a knowledge of divine things and live in love.

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